>c (2) And a? *these* juices have no discrimination so that they mi^ht say, I am the juice of this tree or that, in the same manner, mv son, ail these creatures, when they have become merged in the True (either in deep sleep or in death), know not that they are merged in the True.

sc (3) Whatever these creatures are here. whether a Jion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they become again and again.

" (4) Now that which is that subtle essence^ in it **all** that exists has it^ self. It is the True. It is the Self, and thou/ 0 Swetaketu, art it." " Please, *w,* inform me s^ill rr.ore ">said the son "Be it so, my child/' the'father replied.

Tenth Section.

The next question which the son is supposed to have asked ***is : If*** *a man who has slept in his own house rises and goes to another village, he knozi^s that he Jias come from his own house. Why then do People not know that they have come from the Sat?*

ct (1) These rivers, my son, run, -'-he eastern (like the

Ganga) towards the east, the western (tike the Sindhu)
towards the west. They go from sea to sea *(i.e.,* the clouds
lift up the watci from the sea +o the sky and send it back
as rain to the sea). They become indeed sea. And as those
rivers, when they are in the sea do not know " I am this or
that river " ;

ct (2} In the same manner, my son, all these creatures
when they have come ^ack from the True, know not that
they have come back from the True. Whatever thcsp
creatures are here, whether a lion, or a wolf, or a boar. or a
worm, or a midge, or a gnat, or a mosquito, that they become
again and again.

" (3) That which is that subtle essence, in it all that exists has its self. It is the True. It is the Self, and Thou, 0 Swetaketu, art it/' "Please, Sir, inform me still more" said the son. lf Re it so, my child, " the father replied.